Lacoste Collection
C/O Rare Book Room
General Library
University of Mich.
Ann Arbor, Mich. 48104

UHURU

BLACK COMMUNITY NEWS SERVICE

Vol. 1 No 22 June 1, 1970 | 2554 St. Antoine St. MONTREAL CANADA | PRICE 10c

MALCOLM X CELEBRATIONS

Maurice Tremblay reads Basil Motley's poem "Home to Africa", while members of the Bwanna Combo drill chant "I want to go home to Africa" in the background.

Staff Reporter

Montreal was the scene of cultural, social and political events this past weekend as hundreds of Black people joined in celebrating Malcolm X's birthday. A noticeable number of visitors from other parts of the country as well as the U.S. was present.

Celebrations began on Friday evening at the Negro Community Centre. Sister Brenda Paris gave a brief introductory address as she made way for a host of talented performers. First on the list was the famous Bwanna Combo Drill. Many have followed the activities of this group from time to time and their soulful display of rhythm and sound was in keeping with the high level of performance quality in the past. Next, we had various African dances and each performer depicted the particular setting with natural ease and agility. Vocal and instrumental renditions were also creditable, and a visiting brother rapped to us with poetry. Finally, Maurice Tremblay amidst the chants of "Ah wanna go back to Africa, Land of peace and love" paid tribute to our ancestral homeland.

On Saturday afternoon, a tense but exciting soccer match saw "Caribees" trounce "Montreal Jets" by a score 2-0; in the evening a fair number of brothers and sisters amused themselves at a dance sponsored by the Malcolm X Committee.

Trinidad & Tobago (Expo) Dancers

Educational Dilemma

Many of the people who enjoyed the delicious dinner on Sunday must have suffered from indigestion a few minutes later as representatives from the Black Board of Educators (B.B.E.) revealed the mental stagnation and obvious discrimination which black children experience at the elementary and high school levels in Montreal. They informed us that in some schools more than 55% of the children in the "Practical" (semi-retarded) stream were Black, while so small a number was in the streams oriented towards University education, that one readily understood why most of the Blacks attending universities in Montreal were from other countries. The basis of the classification lies in tests which are invalid as far as most Blacks are concerned. Black children in these "practical" classes lose the desire to learn since the work is far below their standards and they eventually drop out. The B.B.E. with the cooperation of one of the Montreal School Boards is attempting to rectify the situation. The most immediate project is the Da Costa Hall Summer Project which will be a six-week tuition program for Grade 11 students. McGill University has agreed to give financial aid and other support. Secondly, the B.B.E. is working on a refresher course for Blacks who must be taken out from the practical stream and placed in the regular (University oriented) program in September. UHURU will be giving further details of these programs in subsequent editions. Many persons volunteered to work on different committees, among which is a telephone committee aimed at contacting as many parents as possible.

We were also informed by Brother Carl Paris that the McGill section of the B.B.E. was working on a Black studies program. This, he said, would be instrumental in making the Black high school child who goes through University, subsequently relate back to his community having received some knowledge and understanding about himself as a Black man and about his people as a race. Everyone pledged support and a petition which was signed should be circulated to other people who were not present.

Finally, about 15 sisters displayed authentic African fashions and dresses (along with their beauty, of course) much to the delight of the audience and amidst the screams of the brothers.

Black Studies

Proceedings began one hour late on Monday and although by the end of the afternoon quite a lot was said, much more was left to be done. The first speaker was Sister Vanessa Semper from Montreal High. She outlined the relevance and importance of a Black studies program in the High Schools. She considered the High School as the major social institution of the young adult. It is also the place where the effects of racial prejudice, usually that of the parent, becomes manifested in the words and actions of the children. In Montreal, Blacks are in the minority. They are hardly ever taught by a Black teacher; thus the values and standards of the white race are inculcated. This often leads to frustration, depression, self-hatred and race-hatred. Black studies would promote cultural awareness in the Black person, acceptance of himself and the values of his race, thereby reducing needless tension and frustration. Sister Vanessa did *not* mention whether Blacks in the High Schools were working on a Black Studies programme and in the discussion which followed, little was said with regard to approaching High School authorities in an effort to establish such a program, even though there existed no doubt in the minds of those present that such an endeavour should be promoted.

Fashion show finale - need we say Black is Beautiful?

Unity - S.O.B.U.

Brother Charles, representing members of the French community was the next speaker. He touched briefly on History as a means of appreciating our heritage, colonialization as a common subjection and the necessity for unity among Blacks.

Brother Ed Whitfield, formerly of Cornell, then outlined the aims and structure of the recently formed Student Organization for Black Unity. S.O.B.U. moves from a Pan African perspective "We are African people with common and interrelated problems." He emphasized relevant and adequate education from elementary school to university. Brother Whitfield pointed out that Black studies had been co-opted in many colleges and stressed the need for Black-owned and controlled institutions.

The Bwanna Combo Drill.

From an economic viewpoint, it takes unity of all our people and our resources to be able to build something that is self-reliant. "African people will take care of the interests of African people because we are an African people and we can no longer constantly look to the Europeans to provide for us." S.O.B.U. thinks in terms of Blacks producing goods for themselves and pursuing economic independence.

National Organization

Brother Rocky Jones from Halifax was the final speaker and with only a limited amount of time, he pointed out the necessity of building a national movement that has a political philosophy which is related to a Pan Africanist ideology. "The liberation of Black people in Canada is directly connected and related to the Black person's position in Africa, Canada, Latin America - wherever he may be." Brother Rocky also stressed the importance of working out a common ideology in this national organization. Based on these comments, it was revealed by a member of the audience that a committee with representatives from many cities across the country was at present organizing a "working" conference to be held in Montreal in September. On that note the official program was complete.

Rainbow Review Singers

Cont'd page 2

HOLD UP - T.V. STYLE

Staff Reporter

Forty policemen, some armed armed with machine guns, police helicopters, police dogs and a host of excited on-lookers - this was the scene in the Cote des Neiges area last Wednesday. The police were searching for two black juveniles who took part in a bank hold up in the area. They were accompanied by an 18 year old white boy.

The Black boys escaped the police after doing a series of running, "hurdling" and jumping cabs. The white boy gave in immediately and was captured on the scene of the crime with a shopping bag containing over $2,000.

The youths' freedom lasted only a few hours and they were later captured by police, one in an apartment building on Linton Avenue, the other was picked up when he tried to return home that evening assuming that he had carried out a successful escape.

On Friday, the only adult of the trio pleaded guilty before Judge Claude Wagner in the Criminal Court. He was sentenced to five years in prison. He had no previous record. One of the juveniles appeared in the Juvenile Court. on Monday May 25th and was sentenced to eight years' imprisonment. He is said to have had a previous record. The other juvenile is still awaiting trial.

What is the reason for this hold-up mania that is infiltrating our communities? Is it television, poverty, lack of proper parental supervision and understanding or is it just another way in which this oppressive system has manifested itself on our youth? Whatever the answer is in these or other cases it is the duty of the Black Community to rectify this frightening situation. Let us stage an all out fight to keep our youth in schools (inspite of the school's shortcomings) and out of jails.

For other young Black men who are considering embarking on a future of big time crime - Forget it brothers! The Mafia does not need your help nor do they want it. And if the police don't get you, the Mafia will!

"School is Not So Bad"

by Peter Maxwell

I say school is not so bad for me. I am a good boy in school but not all the time and my name is Peter Maxwell and I am in Grade 4 room 14 Royal Arthur school on Canning Street near N.C.C. and everybody knows that place and I also go there for hockey in the Gym.

Malcolm X

con't from page 1

1970???

From this writer's viewpoint, the cultural and social events of the weekend were quite enjoyable. Most impressive was the *work* of the Black Board of Educators and the tremendous *pledge* of support they received. Monday's session though was disappointing in the sense that much was said but nothing was achieved. If, in 1970, so-called working Blacks are still getting bogged down with rhetoric and the formation of other organizations to add to the existing hundreds, instead of *developing and working* on programs relevant to the needs of our community, then the Struggle has not really progressed.

EDITORIAL

Yet another set of incidents involving the lives of Black people is here before us to be taken as a lesson; it should bring those of us who refuse to believe, closer to the reality of our lack of power, and nearer to the realization that whites - those who have power - have absolutely no use for us and infact are trying to do away with us; it should also bring those of us who understand our position as Blacks in a white society, yet continue to dabble in trivialities, sharply to our senses, so that we can deal with the urgency of the situation.

A few short weeks ago the whole world mourned the death of four white students from Kent State University at the hands of trigger happy national guards; the white world thought that the incident was horrid and inexcusable; almost ironically, and as if as an apology for these deaths to the white world, six black students get premeditatedly and unprovokedly murdered in Alabama by National guards. Some were shot right in the back; there can be no excuse for this total disregard for human life; there can be no justification for the legalized horrors committed by the "servants of the law". But the white world has no moratariums, no grief, no tears, perhaps even no sorrow or time to notice. Sensitivity stops at white, and insensitivity is at its best with Black. Previous to this, two prisoners were shot in the back in Augusta, Georgia, and even the governor refused to accept the coroners report. There is no outcry from white people; but why should there be? Blacks are better off dead for them anyway. Yet we as Blacks go about life as though nothing is happening, even as the reality of genocide faces us. As Stokely aptly puts it, "The jails are filled with Black people and their blood has soaked this land from murders".

Meanwhile, on the Montreal scene, one white and two Black juveniles attempted to raid a bank and got caught, but quite naturally the front page of the established white newspapers carried the picture of a Black captive. On the other hand 3 white youths with Afro wigs and Black masks got caught attempting another theft, but no pictures appear. Certainly for anyone to assume another race for crime and not get publicity whilst Blacks always get sensationalized, is to reinforce racist thoughts about Blacks and even rationalizes action against us. These incidents go a long way towards showing us clearly that we are not considered as part of society; and we should not seek to be part of it and its corruption and bankrupcy. They should teach us once and for all that these actions are part and parcel of the basic racist nature of this North American society. What is even more important than this, is that we should realize by now that though lynchings have now been outlawed, organized killings by police, national guards and soldiers, are the order of the day and not only can we not defend ourselves but we have no power for redress, since the courts, press, and governing bodies control these services and by their complicity, sanction our systematic annihilation.

Remember Malcom X, Huey Newton, Martin Luther King, Bobby Seale, Fred Hampton, Emmett Till, Ralph Reatherstone and a lot of others whose names are less popular. Remember also that in some states it has now become illegal to even say "pig". Remember that laws are now being passed in Washington whereby police can enter into one's house without a warrant or even knocking. The population is 10% Black. Remember the "justice" of the "Sir George Affair" at all levels up to and including the Federal Government. Remember that laws in Canada are now being passed which will prevent the truth from being printed or even an analysis of it" "The Hate Bill" it is called. If all these examples seem so distant, then look at how many of our sisters are now forced into prostitution in Montreal, our brothers into drug peddling, pimping and petty armed robbery; look at the situation our children face in the high school educational system of Montreal; count how many times Blacks get stopped, searched and even sent back in relation to whites at the border; question why property value in N.D.G. and Cote de Neiges areas is dropping as Blacks increase in the neighbourhood; question why UHURU staff faces continual harassment and even the windows of their premises get smashed and bullet ridden. The answer is quite simple; we as Blacks live in a racist society where we have no power.

If we do not in the face of these realities unify and organize to fight like our brothers and sisters in Zimbabwe, South Africa, Mozambique, Angola, Guinea-Bissau, Latin America and the Caribbean we will be WIPED OUT in the face of this growing world wide repression. The time is running out and we cannot again ever afford to be reenslaved. IT MUST BE LIVERTY OR DEATH.

TRUCKS AVAILABLE
For moving, etc.
PHONE: J. BRADSHAW
366-6088

URPIGHT GRAND PIANO FOR SALE
672-5207

BLACK YOUTHS STAGE ARMED HOLD-UP

Staff Reporter

Saturday night (May 23rd) a sixteen year old youth from Little Burgundy left his home supposedly to go to a dance. Before leaving, his mother offered him "pocket change" and he replied, "No Ma, I have enough money." At 2 a.m. Sunday morning the lad returned home and went to bed. A few hours later, the doorbell rang, the mother answered, and much to her amazement it was the police accompanied with a warrant for the arrest of her son on charges or robbery and attempted murder. Before leaving the premises of the house, the boy turned over the $22.00 (his cut) netted in the robbery.

This juvenile and two others barely eighteen staged a hold up at the Briton Restaurant on Saturday night. A scuffle broke out and the proprietor of the store was shot. Two escaped the scene while one was held by employees and patrons of the store. Once in police custody, the youth naturally decided he would not suffer the consequences alone and directed the police to the homes of his friends.

The two 18 year olds are being held without bail pending an investigation into the incident and the juvenile is presently in the hands of the juvenile authorities in detention. His preliminary hearing is scheduled for next Monday.

As the parent of the juvenile left him on Monday morning, he said, "Don't cry for me anymore, I'm sorry for what I did, but it was wrong and I'll have to be punished."

The seriousness of these losses cannot be overstressed; we are failing our youth; we have not provided them with sufficient mental stimulants to offset the influences of television and the highly materialistic and inhumane values of this society.

If adults see fit only to emulate white society, then how can we blame our youth for the road that some of them have chosen? They are only emulating another segment of that same society. Our history books are full of great men and women who have contributed much to society and whom our young people should be proud to call their heroes. We all know that they are not going to learn about them on T.V. or even in school so we must do the teaching at home. If we want to call ourselves self sufficient, then we must provide them with social and cultural centers where they can learn about their Glorious past. Unfortunately many of us have offered them nothing more than a T.V. set and they have chosen Al Capone as their hero.

768-3090
if busy
768-3317

FREDERICK R. PHILLIPS
B.A. B.C.L.
attorney barrister
& solicitor

3517 LASALLE BLVD.
suite 5
VERDUN 203 QUE.
evenings 365-9904

A few short weeks ago the whole world mourned the death of four white students from Kent State University at the hands of trigger happy national guards; the white world thought that the incident was horrid and inexcusable; almost ironically, and as if as an apology for these deaths to the white world, six black students get premeditatedly and unprovokedly murdered in Alabama by National guards. Some were shot right in the back; there can be no excuse for this total disregard for human life; there can be no justification for the legalized horrors committed by the "servants of the law". But the white world has no moratariums, no grief, no tears, perhaps even no sorrow or time to notice. Sensitivity stops at white, and insensitivity is at its best with Black. Previous to this, two prisoners were shot in the back in Augusta, Georgia, and even the governor refused to accept the coroners report. There is no outcry from white people; but why should there be? Blacks are better off dead for them anyway. Yet we as Blacks go about life as though nothing is happening, even as the reality of genocide faces us. As Stokely aptly puts it, "The jails are filled with Black people and their blood has soaked this land from murders".

Meanwhile, on the Montreal scene, one white and two Black juveniles attempted to raid a bank and got caught, but quite naturally the front page of the established white newspapers carried the picture of a Black captive. On the other hand 3 white youths with Afro wigs and Black masks got caught attempting another theft, but no pictures appear. Certainly for anyone to assume another race for crime and not get publicity whilst Blacks always get sensationalized, is to reinforce racist thoughts about Blacks and even rationalizes action against us. These incidents go a long way towards showing us clearly that we are not considered as part of society; and we should not seek to be part of it and its corruption and bankrupcy. They should teach us once and for all that these actions are part and parcel of the basic racist nature of this North American society. What is even more important than this, is that we should realize by now that though lynchings have now been outlawed, organized killings by police, national guards and soldiers, are the order of the day and not only can we not defend ourselves but we have no power for redress, since the courts, press, and governing bodies control these services and by their complicity, sanction our systematic annihilation.

Remember Malcom X, Huey Newton, Martin Luther King, Bobby Seale, Fred Hampton, Emmett Till, Ralph Reatherstone and a lot of others whose names are less popular. Remember also that in some states it has now become illegal to even say "pig". Remember that laws are now being passed in Washington whereby police can enter into one's house without a warrant or even knocking. The population is 70% Black. Remember the "justice" of the "Sir George Affair" at all levels up to and including the Federal Government. Remember that laws in Canada are now being passed which will prevent the truth from being printed or even an analysis of it" "The Hate Bill" it is called. If all these examples seem so distant, then look at how many of our sisters are now forced into prostitution in Montreal, our brothers into drug peddling, pimping and petty armed robbery; look at the situation our children face in the high school educational system of Montreal; count how many times Blacks get stopped, searched and even sent back in relation to whites at the border; question

ARLENE SMITH WINS ESSAY CONTEST!!!

Below is the winning Essay of Uhuru's April contest, the second and third prizes were awarded to Anita Ryan, age 15 of Montreal High and Pierre Alexander age 13 of MacDonald Cartier Memorial School. We congratulate the winners and thank all other participants for their effort. Don't forget the May-June Contest!

W.E.B. DU BOIS (1868-1963)

Arlene Smith; Age 16 St-Laurent High School

Known as an intellectual giant of the modern world, William Edward Burghard Du Bois did not rise from slavery in the South, as did most renowned Black persons, but was born in Great Barrington, Massachusetts.

He attended public school and high school and was a keen student. Upon graduating, he was able to go to Fisk University, the Black Mission College in Nashville, Tennessee. Here he began his writing and public speaking, lashing out at the white racist regime.

DuBois continued his studies at Harvard, where he helped stage a Student revolt against restricting class honours to whites. Consequently, a Black Student was elected as class orator and although Du Bois regarded this as trivial, it was a beginning. He completed his four years of study and achieved his Ph. D. dissertation.

During the summer, Du Bois would teach eager young children to whom he gave inspiration and encouragement. These Black children is return, loved and respected him.

However, anxious to further his education, Du Bois, after much perseverence, obtained a grant for foreign study in Germany. He detected much oppression and returned to the United States, to find that the lynchings of his people had greatly increased. Meanwhile, Congress was attempting to repeal the bills that had supposedly given legal protection to the citizenship rights of the Black people. Henceforth, Du Bois threw himself wholeheartedly into the cause for the betterment of his people.

For two years, he taught at Wilberforce, a Black College, which had started as a Station for the Underground Railway.

Then he moved on the University of Pennsylvania, to make the incisive studies of a Black community: "The Philadelphia Negro" published in 1899.

Another masterpiece was "The Suppression of the African Slave Trade" hailed as the "first Scientific historical work" wirtten by a Negro.

Du Bois proceeded to Atlanta University where he was a professor, while continuing his studies of the Black man's problems. These studies included such matter that involved church, school, business, health, crime, efforts for the Black man's own betterment, morals and manners. DuBois was regarded as the most thoroughly educated man scolar and writer in the city of Atlanta, much to the rebuff of the white society.

Yet, there was no contact between him and the world around him. If he boarded a streetcar, he was pushed to a Jim Crow seat in the back. His private library could not enter the public library. Drama and music were closed to him.

However, he, in turn, despised the city. He never rode on a street car, but walked, and never crossed the threshold of a theater.

Du Bois hated the sharp - nosed, shallow - faced Anglo - Saxon. He despised the American caste and profoundly believed in the improvment of his people. He loved the Black man's beauty, colour, gaiety and songs.

In a cultural program, he stated that: "We should resurrect forgotten ancient Negro art and history and we should set the Black man before the world as both a creative artist and a string subject for artistic treatment."

In 1910, Du Bois left Teaching, partly because there was no support for his Scientific study at any Negro center and because of the abuses of his people, which forced him to more direct action.

In 1905, he had founded the "Niagara Movement" which was an early expression of the fight to end discrimination and segregation in the United States. During this year, Du Bois was among the founders of the N.A.A.C.P. (which he later denounced) and founded the magazine "Crisis", which became the powerful spokesman of Negro rights and a basis for their expression of every sort. It introduced Black writers, thinkers, and crusaders, who of the Black movement demanded all civil rights.

His viewpoints differed with those of Booker T. Washington, whom he thought was yielding too much in the effort to appease Southern sentiment and fasten the Negro in his place." To offset Washington's policy, Du Bois had launched the "Niagara Movement"

Through the N'A.A.C.P. & "CRISIS", Du Bois fought bitterly for every right promised to all citizens by the United States Constitution. By legal action, he and his associates battled against the force to curb Negro voting, attacks on their lives and property, against unequal salaries for the Black teachers and unequal schools for Black children. Du Bois built for the first time in the United States, a solid base for the Black man's opinion.

Constantly thinking of his people, he organized a series of Pan-African Congresses in 1919, and a group in Geneva, who were to keep the rights of Africans before the League of Nations. Soon he became interested in the economic base of Negro progress. He began to differ with his associates in N.A.A.C.P., because while they clung to the defence of the Black man's rights Du Bois wanted to work on a program of linking his people to the progress of the common man in labour, farm organizations and co-operatives. To fulfil this aim, he returned to Atlanta University to take up his teaching and studying. At the same tme, he formed vast co-operative studies.

The segregation which beset him did not dull his mind or his eloquence and much of what today are common slogans among our black leaders, are taken from Du Bois speeches. His doctrines have also influenced the lives of Black people in our freedom struggle today.

After attempts to cast him into prison, on false charges, Du Bois exiled to Ghana to become a citizen and later denounced the bitter citizenship of the land of his birth. He cursed capitalism, while favouring

cont'd above

communism as the hope of the future. Furthermore, Du Bois was accepted by Marthin Luther King and Booker T. Washington. Actually, their doctrine was another method of "Subordinating non-white population, so that racist exploiters could manipulate the people according to their own selfish interests."

For fifty years, Du Bois wrote books ranging from this reseach to essays, poetry, fiction (of which "The Souls of Black Folk" is extremely popular), sociology and religion.

Du Bois will always be remembered as the father of modern Black Scholarship, militancy, self-consciousness and cultural development. His figure looms as a writer, editor, educator, historian and student of Africa.

His undying passion for justice for his people, and the contributions he made are still known, admired and appreciated by his people.

ABIOLA - HER TRAGIC EXPERIENCE

This Could Happen To Your Child!!

(Special Correspondent.)

A Black child, 6 years of age, registered in September 1969 at the primary school in her neighbourhood and was placed in the first grade. Abiola, had only recently arrived in the country as a landed immigrant. By the end of the first few weeks of school, little Abiola was forced to reckon with the type of attitudes and procedures which have been leading to the death of our children at an early age.

According to her mother (and at no time did the people who were involved deny the story), Abiola was accused of "disrupting" her class. When asked to explain waht Abiola did to "disrupt" the class, the teacher explained that she "would hide under the desk." It takes no great knowledge of psychology or children to see that Abiola, a stranger to this society, was in her own way trying to adjust. It suggests that she is somewhat scared of the environment which is so different from that of her past. Furthermore, is this the type of harsh conclusion that teachers usually arrive at in the case of First Grade pupils? In any event, the principal did not want Abiola anywhere on the premises of the school since she did not belong there. The meaning of such a statement has to be left up to the reader because the Principal who was asked to explain it, merely muttered that he was upset when he spoke over the telephone. Be that as it may, before Abiola could get out of the school, the janitor, a full-grown man, literally pushed her out of the building. Fortunately for little Abiola (and for the School Board in question), the six year old child escaped the wheels of a Quebec driver as well as the destructive attention of a sex pervert.

Since little Abiola "did not belong" to the school - a decision made by the omnipotent and omniscient Principal, she found herself in a nursery class organized in the local Y.M.C.A. After spending a few weeks in that wasteland, it was pointed out to her parents (for black Abiola has friends) that this nursery class was of such a level that Abiola was wasting her time. It was further pointed out that she would, without doubt, deteriorate even further if she were to continue in that "baby" class. As a result of the action of her parents, Abiola was taken out of the nursery class.

She was sent to another school several blocks away from her home, the reason being that she was deemed a candidate for the "special class" and the school which was her right to attend, did not have such classes.

So here was little Abiola walking several blocks in the morning (accompanied by her pregnant mother), walking home for lunch by herself (since the principal of her third school would not allow her to eat lunch in school), walking back to school after lunch and walking back home alone after school. After the protests and pleadings from her parents, for the child was understandably dead tired at the end of the school day, the school Board in its great generosity allowed a bus to take her home after the afternoon session.

Excruciating as this plysical torture was to this child, it was small in comparison to the mental anguish she was experiencing at her new school. You see, brothers and sisters, Abiola was placed in a kindergarten class for the morning session while she spent her afternoon's, in the "special class". She was bored, since the level of work given during both sessions did not stimulate her. With respect to her "special class" sessions, she was forced to work with children described as "educable mentally retarded" - EMR. In terms of I.Q. scores, this signifies approximately an I.Q. level of 50 - 80 - very low indeed. Was Abiola an EMR child? According to the Princi-

cont'd on page 8

UHURU'S LITERARY ★ CONTEST ★

Financially sponsored by an interested citizen of the Black Community

For All Black Youth Ages 13-18

TOPIC

Write a poem, essay, short story or play on the conditions of Black people around the world today due to the racist and oppressive injustices inflicted upon them.

ON

An outstanding Black person or persons; a Black rebellion or war; a Black country or cultural group existing in the past or present.

DEADLINE DATE June 30, 1970

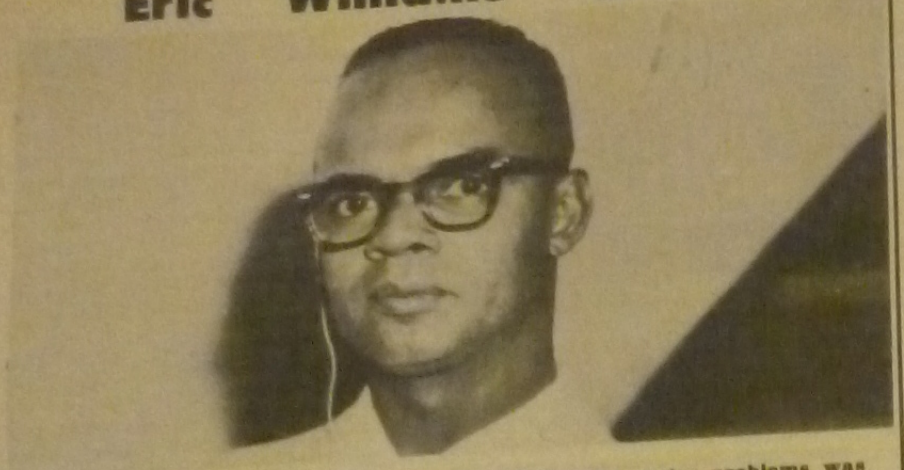
PRIZES

1st Prize: $35.00 2nd Prize: $15.00 3rd Prize: $10.00

FOR FURTHER INFORMATION

Please call UHURU (937-2668) or visit UHURU'S office at 2554 St. Antoine Street, Montreal, Quebec.

Eric Williams Speaks



The following is an exerpt from Prime Minister Eric Williams' speech broadcasted to the nation of Trinidad and Tobago on May 3, 1970.

Ladies and Gentlemen: I am glad to have this opportunity of speaking to you tonight. I shall analyse for you what has been happening over the past few weeks and indicate in broad outlines the road that I think we should follow in the future. If I have not spoken before, it is either because the picture was not as clear as it is today or because we did not want to show our hand or because I did not want to come before you to utter vague platitudes.

The facts as they have been pieced together are broadly as follows. For some years now we have been aware of dissident elements in the society, especially among a minority of trade unions, seeking to displace the Government. At first they tried to do so by the electoral process, no one can have any quarrel with that. When that failed, however, they turned incresingly to unconstitutional means and armed revolution. This embraced certain sections of the Black Power movement copied from the United States of America, two particular trade unions, some politicians, and other sections of which I have been advised specific mention should not be made so that the fair trial guaranteed under our Constitution would not be jeopardised. The first date selected for the contemplated over throw of the Government was foiled by developments which I do not wish to discuss tonight. The alternative date selected was ruled out by the declaration of the State of Emergency.

Both at home and abroad the question has been raised as to why the Government waited so long to act. There was one principal consideration. The Black Power movement enlisted the sympathy of a number of people, especially young people, who bitterly resented dicrimination against Black opeople at home and abroad. This is a legitimate grievance and I would have been no party to any attempt to repress this. I knew that much more was involved. But these young idealist had to see for themselves the ulterior motives of those who were seeking to use slogans of Black dignity and Black economic power as the basis of enlisting mass support. They had to see for themselves how the Black Power slogan degenerated into race hatred and even to attacks on Black business in Tobago and Point Fortin. Moreover, if I had told the general population of the larger plan I have indicated to you tonight, 75 percent of you would not have believed it. You had to be made to put your finger in the wound in order to believe it. It was only when the total breakdown of the trade union movement was imminent that I decided to act.

Difficulties arose at Teteron when the State of Emergency was proclaimed. One of our major problems was the absence of the confusion at Teteron, and because many of the persons who were in a position to say exactly what had happened were in detention or were unable to leave the tention or were unable to leave the Camp due to the presence of the Coast Guard or the presence of troops at the main Gate. There was a further and more important consideration. The take over of Teteron Barracks by certain persons meant the take over of the arsenal. The forces on which the government could depend were at a disadvantage in respect of their weapons. The Government had first to seek to buy arms from outside as quickly as possible. We sought help from many countries. We first thought of African countries and contemplated approaches to three of them, but had to abandon this plan because of the distance involved and the urgency of the matter. We then approached Guyana and Jamaica, as well as the other countries. Eventually we succeeded in purchasing, I repeat purchasing, some weapons from the United States of America and from Venezuela. . .

There remains now the question of what we are to do in the future in respect of the urgent task of national reconstruction. In my previous broadcast on March 23, I dealt with immediate measures. I now deal with the more fundamental issues. Several questions immediately arise.

The first is that we must proceed urgently to reconsider the role and function of the Defence Force. The establishment of the Defence Force was one of the requirements for independence laid down by the British Government. If it should be found that some type of force is necessary, we must then decide what type of force.. . . ..

The second question concerns the Black Power movement in its constructive aspect let me make no bones about it; I identify myself fully with its constructive aspect. . . . . .

The third immediate question is the reconsideration of the Development Programme for 1970 and 1971 in the light of what has happened, so as to accelerate the creation of job opportunities and encourage the greater involvement of the people in economic development. . . . . .

The fourth immediate question is the reorganisation of the govermental machine. I'm at work now on a drastic reconstruction of the Government and its administrative end and I hope shortly to be able to tell you in more detail what my decisions are. We can only work within the sources available under the Constitution . . . . . .

One final word. The final impression is being given in certain quarters that the emergency is over. I advise you emphatically that it is not. No democratically elected Government can, after the challenge of armed revolution that we have passed through, evade its responsibility for seeking to protect the

con't page 8

Symposium Culture et Development

Hatian C.I.A. Agent Exposed

Jean Marie Ogoun

From May 6th to May 9th, hundreds of Haitians and Quebecers attended a Symposium on "Culture and Development in Haiti "held at the University of Montreal. According to the organizer Mr. Emerson Douyon, the aim of the Symposium was "to put to light knowledge of Haitian society and permit a confrontation of ideas on the perspectives of economic, cultural and social development of Haiti. "The Symposium, claims Mr. Douyon, has attained its goal because it's the first time that hundreds of Haitian technicians and intellectuals with different political views gathered to discuss the essential problems of Haiti in a calm and objective fashion".

However, since the opening, the purely academic characteristic of the congress was contested. Mr. Douyon recognized the positive role of this contestation, which, according to him, "has been canalized toward realistic and objective goals conforming to techniques inspired from group dynamics".
explains in this manner his participation at the Symposium: "At the beginning I hesitated to participate at this congress because such congresses often serve as cover-up for political manoeuvers of organizations such as the CIA. This hesitation has given way to my conviction that any responsible Haitian intellectual must never miss the occasion to contribute to the unmasking of the real people responsible of the state of "prison-island" Haiti is in now. My communication is inspired from a fundamental position; to refuse the academic point of view and discuss the problem of relations between culture and development in Haiti while seeking the causes of the actual situation, denouncing them and proposing revolutionary solutions. In other words we want to situate the dialogue on grounds that outrule all others, on political grounds".

One of the participants, brother Philippe Filsaimé, declared: "This congress was nothing more than a congress of phony politicians hiding under academic rags. It has not reached its goal which was to make propaganda for future substitutes of Doctor Duvalier, and confuse the ranks of Haitian nationalists about the true problems facing our country. At the beginning of the Symposium, participants manifested hostility toward certain agents of the empire of the United States by observing a minute of silence in solidarity with the people of Cambodia suffering U.S. aggression. The Haitian consul in Montreal J. Sassines, had to quit the room visibly shaken in view of the revolutionary turn taken by the Symposium. In fact, this contestation had led to a psychological outflow from the audience; it had transformed a congress which was meant to be purely academic into a large discussion in depth on all aspects of developments in Haiti. So much so that it ended by condemning the dictatorship of Doctor Duvalier and American domination".

le developement culture et

Agents de la C.I.A. Demasques

Du 6 au 9 mai, des centaines d'Haitiens et de Québéquois ont assité à l'Université de Montréal au Symposium sur CULTURE ET DEVELOPPEMENT EN HAITI.Selon l'organisateur responsable, M. Emerson Douyon, le Symposium avait pour objectif une "mise à jour des connaissances sur la société haitienne contemporaine et une confrontation des idées sur les perspectives de développement économique, social et culturel d'Haiti". "Le Symposium, dit M. Douyon, a atteint son but, car c'est la premiere fois qu'il a été possible de réunir à l'étranger plusieurs centaines de professionnels et de techniciens haitiens de tendances politiques différentes pour discuter des problèmes essentiels d'Haiti dans une atmosphère sereine et objective".

Pourtant, dès la séance d'ouverture, on contestait le caractère purement académique du Symposium. M. Douyon reconnaît le rôle positif de cette contestation qui, selon lui, "a été canalisée vers des objectifs réalistes et positifs selon des techniques inspirées de la dynamique des groupes".

Un des conférenciers, M. Max Chancy explique ainsi sa participation: "Tout au début, j'ai hésité à participer à ce Symposium parce que souvent de pareils congrès servent de paravent aux manoeuvres politiques d'organismes tels que la CIA. Cette hésitation a cédé devant ma conviction qu'un intellectuel haitien responsable ne doit aujourd'hui rater aucune occasion de contribuer à démasquer les vrais responsables du drame qui a fait d'Haiti une "ile-prison". Ma communication s'inspire d'une prise de position fondamentale: refuser le point de vue académique et discuter le problème des rapports entre culture et développement en Haiti en recherchant les Causes de la situation actuelle, en les dénonçant et en proposant des solutions révolutionnaires. Bref, situer le début sur le terrain qui commande tous les autres, le terrain politique". Un des participants, Philippe Filsaimé, déclarait: "Ce Congrès n'était rien d'autre qu'un congrès de politiciens véreux se dissimulant sous la défroque académique. Il n'a pas atteint son but qui était de faire de la propagande pour de futurs remplaçants de Papa Doc tout en semant la confusion au sein des nationalistes haitiens au sujet du vrai caractère des problèmes de notre pays. Dès le début du congrès, des participants ont manifesté leur hostilité contre les manoeuvres de certains agents de l'empire des Etats-Unis en observant une minute de silence en signe de solidarité avec le peuple du Cambedge qui a subi l'agression des U.S.A. Le consul haitien à Montréal, J. Sassines, dut quitter la salle en tremblant d'effroi devant la tournure révolutionnaire du congrès. En fait, cette contestation a provoqué un débloquage psychologique dans l'auditoire; elle a transformé un congrès qu'on voulait purement académique en une large discussion en profondeur sur tous les aspects du développement en Haiti. Si bien qu'on a abouti à une condamnation ferme de ladictature de Duvalier et de la domination américaine".

ELECTRICAL REPAIR SERVICE

specializing in electrical home appliances electric stoves, washing machines etc. . .

Moderate chances - defendable service

W. Hudson — weekdays after 6 p.m. — 738-8173
T. Lewis — - weekends anytime — 487-4169

BLACK POWER AND THE CARIBBEAN

PART - I - AN OVERVIEW

Tim Hector
Rosie Douglas

With the peoples of the Carribbean emerging from seemingly political apathy to take their rightful position along side fellow Africans and third world brothers dedicated to the final overthrow of white racist oppression, it is important that we continue to clarify the major issues which form the basis of the current mood for social change in the area. An understanding of the situation in Trinidad is essential to a full comprehension of the entire Caribbean. We must during our day to day involvement with our people address ourself to preparing the community groundwork which will constitute the foundation upon which we can cooperatively construct a new society free from domestic or foreign class and race privileges.

BACKGROUND

History repeats itself, but not exactly. Events occur, recur but each time differently. No one steps into the same river twice. So indeed is the case with history. The events at the close of the decade known as the tumultous thirties, in so far as the Caribbean is concerned, seen, but only seem to be recurring again. As brother Walter Rodney points out, exactly 100 years (1934-38) after the abolition of slavery in the "British West Indies", our brothers and sisters throughout the area revolted against the hypocritical freedom of the society. British imperialist realising the continued military and economic importance of the Caribbean acted immediately to provide certain groups in this colonial society with the necessary privileges in order to prevent the whole society from exploding and thus maintained the essentials of the raw imperialist structure. These concessions led as expected to the further development of a white, brown and black petty bourgeoisie who were culturally the creations of white capitalist society and for their own personal benefit support and identify strongly with the white imperialist system which cannot even begin to meet the human needs of the masses of our suffering black people. They are therefore unable to show compassion to growing demands for long overdue social change. Consequently they perceive any attack against the present oppressive capitalist society as an attack against them.

THE NEW ERA OF SOCIAL UPHEAVAL

Antigua virtually set the ball - a - rolling. It had its state of emergency in 1968 and 25,000 people out of a population of 50,000 went on strike. The exclusion of Walter Rodney after attending the Black Writers' Congress in Montreal set Jamaica in a political blaze in October, 1968. The tenuousness and no man's land of Associate Statehood set Anguilla adrift marking the flagrant return of British military control in the area after their failure to act against Ian Smith in Rhodesia. The complete cooperation of Caribbean governments in this military venture against black people further set the stage for the current confrontation. The racial confrontation (in 1969) in Montreal between Black students and white policemen acting in defence of a Board of Governors at Sir George Williams university unmasked not only the vicious nature of Canadian racism but more important by exposing the identity of those industrialists on the Board in terms of their ownership of major cooperations in the Caribbean and influence upon the nations foreign policy exposed the real nature of Canadian imperialism and militarism. The failure of Trinidad's independence to mean a new and qualitatively meaningful departure from the old colonial pattern and the trial of Trinidadian students before a racist canadian court set Trinidad ablaze in 1970 and reveals in theory and in fact, the growing authoritarian tendencies of the Caribbean on the one hand and the explosive revolutionary situation of the Caribbean people on the other. Trinidad symptomises what will recur elsewhere, but each time differently. There is no gainsaying the fact that there is an inexorable tendency in West Indian society today which is aiming at sweeping away the existing puppet regimes in the area and the, all too familiar pattern of life or better the pattern of misery in which we live.

WHAT IS THE PATTERN

As C.L.R. James points our - upon entering independence square in Port of Spain one is greeted full in the face by beautiful buildings all foreign owned and housing foreign banks (Barclays, Chase Manhattan, Royal, Commerce etc.) and insurance companies (Sun Life, Lloyds, North American Life, etc.) The pattern is the same in every Caribbean country only the details of location differ. The Caribbean operates on a sterling exchange system. This means there is absolutely no control over transfer of funds between the area and London. While we are crying for capital, $350 million left the Caribbean in one year (1965) through white foreign owned financial agencies. All of such foreign agencies, are merely the fingers of the metropolitan powers that have always had their blood stained in the Caribbean sugar, oil, bauxite and tourist pies. Mr. James further illustrated that the sugar and oil industries which form the basis of the economy of Trinidad and Tobago is firmly entrenched in the hands of Tate and Lyle and Texaco. With our economy entirely in the hands of British Canadian and United States racist imperialist it is not difficult to understand the role of our so-called political leaders. Stated briefly, our political leaders carry out the instructions of Texaco, Barclays Bank, Chase Manhattan, and these are the real master of those islands in the Caribbean just as they were before we had the flag, before we had Statehood, before we had independence, before we had the National Anthem and coat of arms. That is Trinidad. That is the Caribbean in truth and in fact.

The details only differ slightly. If in Trinidad when taken to the sea you see oil derricks (Texaco), when taken to the sea in Antigua or Barbados you see Hotels, beautiful hotels all foreign owned and designated not to meet the needs of our suffering people but to satisfy the desires of white frustrated school teachers and homosexuals. White people rule the place. The only elected political leaders are told what to do by the real rulers and if they fail to do what they are told they will incur the displeasure of big daddy Washington, uncle Ottawa, auntie Paris or mother London. The current drive to curtail freedom of speech and impose emergency powers to avoid even public discussion on these matters of grave concern clearly shows that our political leaders are only puppets with absolutely no power. Black liberation fighters are being banned or gagged right, left and centre while white prostitutes and homosexuals under the guise of tourists need only an identification card for free entry into any island.

In the July 1st, issue of the Trinidad Guardian (a news paper owned like most others in the area by racist Lord Thompson) none other than "negro" prime minister Eric Williams was quoted as saying that "National planning had little meaning when major decisions about investment production and employment in a host country like Trinidad were being made in the head offices of international corporations (beyond the jurisdiction of local government." That is how we live in a trap. The big international corporations, decide our destiny above and beyond the jurisdiction of the local government. They rule the place.

INSTITUTIONALISED RACIST OPPRESSION

All our major institutions which incorporate the value system of our society are controled by the same people that destroyed African civilization during slavery and continue to perpetuate their domination and stifle our aspirations for the liberation as a people. Our religious institutions maintain the christian rhetoric while they continue to white-wash the bible in their European image. European materialism continues to exploit and further mystify natural spiritual belief of the African personality in order to maintain their oppression. African history or Caribbean history from a black perspective is still absent from our school curriculum. Our education system is geared towards blowing and permanently maiming the minds of our youth to pass Cambridge School certificate (or G.C.E.) - there in lies the basis of the rejection of an education system which continues to fail in 1970 to provide our youth with technical skills and a political ideology necessary for the serious task of reconstruction which lies ahead. The maintainance of colonial consumption habits continue to encourage the importation of basic food staples which could be produced domestically. Islands like Dominica, St. Lucia, St. Vincent and Grenada possessing soil as fertile as one can find any where in the world coupled with ideal climatic conditions continue to import "Irish" potatoes, carrots, tomatoes etc. One pound of meat in Dominica cost $1.50 while a dozen eggs cost $1.75 (when it is available) while wages remain at $3.00 a day (sometimes less particularly for domestic servants) and families are relatively large. Delapidated housing and poor medical care for the poor and aged has long past the critical point in societies that continue to provide the most advanced facilities to "tourists". This is what development means. Cries for social change from the broad masses of our people are met head on with accusations of "lazy negroes etc."

RUMBLINGS

Now in the late sixties and early seventies, as in the late thirties and early forties, the brothers and sisters in the Caribbean are not satisfied that Barclay's, Royal, Nova Scotia, Chase, this and that insurance company, this that and the other Hotelier, this oil company or that Bauxite company, this sugar company or that banana company should own and control the place with 25% unemployment there, 15% here, 20% over there etc. and all this money year after year going away. That is the problem. That is the root of the explosion in the Caribbean. That is the framework of the new political temper.

In '37 and '38 the rumblings began in the smaller islands but the explosion began in Trinidad. And it ran up the islands to Jamaica. In '37 and '38 our people were not conscious of wanting a new society but what they were determined to do was to show their complete disapprobation of what was going on. That they did.

In the late sixties and early seventies our people don't want what is going on. They are not fully conscious of wanting a new society. It is the task of committed intellectuals and serious people in the Caribbean to analyse the society and develop the consciousness of a new society by showing clearly the new possibilities pregnant in the old decay. This will mean the transformation of our intellectuals from being British oriented academics to becoming a revolutionary intellegencia within our society able to operationalise their rhetoric. A unity of theory and action is therefore necessary. How well we succeed will make '70 and '71 qualitatively and significantly different from '37 and '38.

History sometimes inches along, rather limps inch by inch. And yet at other times history moves by leaps and bounds, breaking barriers and ushering in not new rulers in the old mould but a complete departure from what was and what used to be. The Caribbean is in need of such a bound and such a leap from the realm of foreign (white) domination of resources and domestic economic inequality backed by a pack of confused police enforcing state of emergencies - to the realm of local mastery of resources, social justice backed by a peoples army and police. Current Caribbean governments and her majesty's loyal oppositions determined to govern within the narrow confines of British parliamentary traditions and foreign economic domination have proven themselves unable to meet the challenge of the late sixties and seventies. As we saw in Trinidad, government and "loyal" opposition will unite in defense of the status quo against cries from the suffering masses for Black Power. When will the change come? That is a question which is yet and will always be unanswerable by human sources. Nevertheless we are confident that it will come. Let us therefore organize ourselves and prepare all our people to begin to make their contribution NOW.

In our next issue Part II will deal with the recent visit to the Caribbean of Stokely Carmichael.

Caribbean Market Place

Coconuts Anybody?

4153 St. Catherine St. W. is the location of the new Caribbean Market Place which opened officially last Wednesday. The store is richly stocked with Cassava, okras, dasheens, coconuts, yams and of course plantains and hot sauce, a variety of jellies and jamas are also available. Want a straw mat or a straw bag? Well you can get that too!

The store will be closed on Saturday as that is the day proprieter John McSween of Toco Trinidad sets aside for his day of worship.

BLACK HORIZON

THE FACTS OF BLACKNESS

cont'd from page 5

Maurice Tremblay

"To be a Black Man in this country and to be relatively conscious is to be in rage almost all the time."
James Baldwin

To be a Black Man in the present capitalistic system of this supposedly civilized Western Hemisphere is the most agonizing ordeal to go through both in world politics and in neighbor politics.

For over 400 years the Black Man has had a knife in his back and because Supreme Court laws and decisions have eased the knife a little, we are supposed to say thank you. But how can I say thank you when due to this system a man sits on my back choking me and making me carry him, even though he assures himself and others that he is very sorry for me and wishes to lighten his load by all possible means - except by getting off my back.

According to the hospital records of the Royal Victoria Hospital, Mr. & Mrs. M. Tremblay were the proud recipients of a 7lm, 14 ounce Negro baby boy at 6:30 A.M. on March 17, 1950. Evenon my entering the world, the knife is placed in my back simply by the fact that I'm referred to as a negro baby boy, not a Black baby boy. The days, weeks and years progress in the life of this little Black child until elementary school and the learning process. Here he is first greeted to the sight of an all white class, in which he happens to be the darkest child present. He seems to be a quiet, polite and a very joyful little child whom his classmates begin to take to heart. He also begins to hear remarks of teachers-teachers, parents-parents, parents-teachers.

"My, what a lovely little child; He's such a polite little boy; That colored boy is so mannerly; I wish my son could be as mannerly a child." In April of the year 1958, Maurice being the only Black child in the 3rd grade, is constantly singled out at this Confirmation and Communion ceremonies with the steady rhetoric of "such a lovely colored child." But on entering the 4th grade, all of the complementary remarks were not as frequent as before. Also, he didn't always receive complimentary remarks. For the first time, he heard remarks like "look at that chocolate kid. Will he melt if I touch him? Shut-up you dirty nigger." Since he has reached the age of 9, he decided that he would like to serve as an alter-boy in the Catholic Church he belonged to. But obstacles came up. He was told that he was too young and that he wouldn't be able to learn everything at such an early age. Maurice though didn't think he was too young nor that he would have trouble learning because of his age. He was allowed to learn to serve and by the time that he was 10½, he knew all there was to know in serving, even though he couldn't demonstrate it since he was still a young boy compared to some of the seniors 15-17. Things were progressing quite well both in and outside of school, even though he was hearing these odd nasty remarks until this year. He now began to see that people treasure girls, and consequently they become teachers pets. During the month of November his school recieved a new vice-principal by the name of Mr. MacNamara. In his opening address to all the elementary grades, he said that no boy was to hit a girl under any circumstances and if he did he would be punished. He hadn't been in school but a week before he had a favorite student in the class - Loraine Tight - a girl of 14 years old who has failed twice in grade school. On becoming his pet, she began to make use of her new position. For two days she kept persterring this boy Italo who finally said to her "fuck-off". She told MacNamara what he had said to her, and he was promptly suspended for 3 days at which time his parents had to come back to witness the statement that if such a thing happened again, he would be expelled. I was unable to understand this for wasn't Italo only reacting and not instigating as Lorraine was? Lorraine though, was again involved in a case which had to have measures taken and this time it involved Maurice.

On Monday Dec. 18, 1962, just two days before the beginning of Christmas holidays, Maurice was walking home for lunch with Walter, a boy of 15 who said he loved Lorraine, Eddie and Laurence. As they were walking, Walter noticed Lorraine walking ahead. He suggested that they throw snowballs at her and they did. Walter threw first, hit her in the back of the head; Eddie in the back of the coat and Laurence in the back of the coat also. As she turned around to see who threw the snowballs at her, she saw Maurice's hand let go of a snowball which didn't hit her. She walked up to Maurice and started kicking him in the ass. Having received three kicks he told her to leave him alone since he hadn't done anything to her. When he finished with his cautionary remarks, she promptly kicked him two more times in the ass. He reacted to these two latest kicks by punching her with his fist on her cheek bone. She, startled for a few seconds, started to cry, then headed home. Maurice, who had never hit a girl before was somewhat shaken and told his parents what had happened at lunch, even though he felt he was right since he hadn't done anything to her, and had also cautioned her. When he returned to school he was greeted by his class teacher who asked him if he hit Lorraine. He replied to the affirmative, only to be greeted by the remarks that he would have to see Mr. MacNamara. Mr. MacNamara asked what happened and did he hit her with his hand or his fist. Maurice replied with his fist which seemed to startle him, although he didn't know why since he was only defending himself, not attacking. Mr. MacNamara said that he was sorry, but that he was going to have to punish him, since he had hit a girl. He said the punishment was going to hurt him more than it was Maurice, since he was going to give him the strap in front of his classmates in order that it might serve as an example of what will happen if you hit a girl. Now Maurice asked himself how can he be sorry he (Maurice) was the one who was being strapped in front of the class; he was the one receiving the verbal and physical administration. Later in the same school year Maurice punched a classmate in the eye who had bugged him, and after being warned to stop continued to do so. Yet, why in this case was Sean - the classmate - given some verbal administration while Maurice was told to try not to get so upset, even though he had reason to. Why was there reason to be upset in this case which took place in the school yard, while in the other case there was according to Mr. MacNamara, no valid reason for hitting a girl with this case having happened off the school grounds.

In 1963 Maurice reached the age of 13, and high school. But a lot of questions now began to flare up more often than before even though he was still maintaining a 75-80% average. Why did his class teacher say to him after he had done something wrong, would you like to receive the strap again as he had in seventh grade? (The elementary grades were encompaseed in the same building as the high school). Why were his classmates, who were his supposed do or die friends in school, only the shells of what they professed to be outside of school? Why was he beginning to notice color a lot? Why was he hearing chants of "nigger" at himself while he never heard chants of "whitey" to white people? Why was he in light of all these things beginning to feel ashamed of being according to his parent, colored; to his white associates, negro; and to supposedly ignorant people, a Black nigger? Why did he secretly aspire to be white and thus obtain a white girlfriend since it was hard for him being colored, negro, or Black nigger - which ever term suited the person? Why would he sooner look at a white girl he didn't know than a Black girl unless he knew her? Why did Vaughn, a supposedly good friend say "Ini mini minie moe, catch a nigger by the toe" after which he said he was sorry, while Maurice had never said "Ini mini minie moe, catch a whitey by the toe? Why were Africans considered savages? Why was he constantly asked where he was originally born, after he had said he was born in Montreal?

"The worst crime the white man has committed has been to teach us to hate ourselves". *Malcolm X*

During the same year of 1963, I began to hear of the civil rights demonstrations being lead by Martin Luther King. I also began to see them on television along with atrocities committed during these peaceful demonstrations. I saw people, who were marching and singing in a peaceful order, have dogs turned upon them; water hoses turned on them; rocks sticks and other forms of flying missiles hurled at the marchers; taunts and abuses hurled at these demonstrators from people ranging in ages from 6 to 100. Here was the Government of the U.S. with some support from other Western countries saying that if these negroes, along with their counterparts march peacefully, they will get what they want in due time. Everyone felt that these peaceful demonstrations were the best thing to help the civil rights movement up until November 22, 1964 - the day President John. F. Kennedy was assinated. The whole world mourned and cried over his assasination saying how he was a great liberator due to his civil rgihts measures being passed for the benefit of the Negro. According to the vast majority of my classmates and teachers, during this period, although the civil rights legislation was slow in being implemented, it was most definitely being sought in the right way by Martin Luther King. They also said that the Negro probably wouldn't see another liberator like Kennedy but another man will be elected who should be able to help. But this statement by my classmates and teachers Puzzled me. For if civil rights legislation was being slowly passed under this great liberator as they had stated then how could legislation be passed any faster under a man who would not be considered as great a liberator as Kennedy? I couldn't have been the only one with this thought, for precisely at this time S.N.C.C. and its slogan of Black Power began to pick up across the U.S.

Malcolm X, a man who had been publicly stating the need for Black Unity in order that the suppressive actions which have been on Black People for over 400 years, could finally be put asunder, was assasinated in February of 1965, just 4 months after J.F.K. After his death, I can remember hearing my classmates, teachers and people in general saying that it's about time the crazy man teaching Black Unity be put away since he was nothing but a disgrace to the to the name and means of Martin Luther King. I myself went along with this, even though I'd never heard or read a word by this man. I too couldn't see the sense in this Black Unity until the events that took place in the Summer and Fall of 1965.

The cry of Black Power, initiated by S.N.C.C. was fast becoming the rally cry of Black People, they were now re-defining themselves as Black instead of Negro, the word that whites applied to Black people who were kidnapped from Africa and now possessing a historical meaning of a docile, submissive slave type of person - which manifested itself in the Watts Rebellion. Stokely Carmichael due to his cry of Burn Baby Burn became known as a militant instigating people to burn property - in the case, most of it their own. Yet, if he was the instigator that white people said he was, along with a lot of Blacks, then why did the people do the looting and burning in their own neighborhood, and not others. Also, why was some of the legislation that Martin Luther King was demonstrating for passed so quickly after this rebellion? Why were so many people - Black people especially - oppposed to violence, which is in the case of Black people violence to defend oneself against the still present suppression in order to win ones freedom as opposed to violence which is directed at you to keep you in your place which is precisely what it does. Also, how could a man insight people to rebellion if there wasn't a problem to rebel against especially if peaceful means are used to help settle the problem. I too, on returning to statics used by S.N.C.C. and its prominent members Stokely Carmichael and H. Rap Brown would only make things worse for the rest of us, especially here in Canada where no problem existed, even though I'd been called a nigger and other derogatory taunts. But all of this changed by the time 1966 came around.

During the summer I became less and less affiliated with white boys and girls; and more and more affiliated with Black youth - my - youth - even though I still served as an alter boy. In conversing, I met Black People from Nova Scotia, Toronto and Detroit. The Nova Scotian's were telling me of the ghetto tenements which existed i.e. Africville and the prejudice that existed.

cont'd on page 7

CHECK POINT

CALIFORNIA:

Huey Newton, Black Panther Party Minister of Defense, was recently denied parole by the California Adult Authority. He is serving his second year of a 2 to 15 year term on framed-up charges of killing a policeman. Reason for denial of parole was because Newton "refused to co-operate with prison officials". Newton said that unless inmates received minimum wages, he would not work for the 3 to 17 cents an hour they receive presently.

JACKSON MISSISSIPPI:

Hundreds of Black students surrounded the girls dormitory of Jackson State College when city officials came to remove the bullet ridden window pane from the dormitory. Officals said they needed the panes to aid them in their investigation of the incident which took the lives of two students and injured twelve. The students guarding the building said the panes would remain on campus to remind them of the massacre. They would guard the building with their lives if necessary.

GEORGIA:

Some three to four hundred marchers led by Ralph David Abernathy, began a long trek of about 120 miles from Perry Georgia to Augusta. The march was led by three coffins draped in black on wagons pulled by mules. The march was in protest of U.S. aggression in South East Asia; the killing at Jackson and Kent State Colleges and the murders of 6 Black people in Georgia; and to show opposition to the repressive measures being implemented by the government to silence the cries of dissent.

Governor Lester Maddox asked the demonstrators to call off the march as their peaceful demonstrations always ended in violence; nevertheless the week long march was carried out and ended in a massive rally at Morehouse College. Julian Bond, Corretta King and David Hilliard were amongst the speakers at the rally.

GUYANA:

Speaking at a news conference in George Town and at rallies in Wismar New Amsterdam, Buxton, Miconey University of Guyana, Rosie Douglas called upon Prime Minister Forbes Burnham to operationalise his policy of offering protection for Black freedom fighters by offering political asylum for brothers now detained in Trinidad facing charges of treason; Calvin Edwards president of the Guild of Undergraduates at St. Augustine is now preparing a report on the matter.

BARBADOS:

Prime Minister Errol Barrow has informed organisers of the Black Power Conference that due to unforeseen circumstances his government can no longer allow the conference to be held in Barbados. Organisers are now searching for a new location. Guyana is the only country in theCaribbean today where there is a hope that such a conference could take place. Stokely Carmichael was refused permission to speak and deported from Barbados on Monday 11th May.

ANTIGUA:

Workers in Antigua's public service have been on strike over the last three weeks in solidarity with the just demands being made by custom workers against the colonial insult of Mr. Merchant (holding a prominent position in that department). The custom workers are demanding that Mr. Merchant be transferred to another department. Premier Bird is adamant in his support for his puppet Merchant. Antigua workers union in support of the custom workers are planning to call a general strike if the just (minimum) demands of workers are not met.

FACTS OF BLACKNESS

cont'd from page 6

The people from Toronto spoke of prejudice there whilst the Detroiters spoke of both the prejudice and the tacky Blacks slums that existed there. I was only able to mention the isolated instances I had happen to me plus those that people told me had happened to them. The Detroiters told me how all of these instances are results of the racist nature of the present governmental system which is capitalistic and that with the progressing event of violence in the U.S., the examples of an exposure to racism will become more apparent as time progresses. This proved to be so true with the events of S.G.W.U. and my priest scene, which both had effects on me.

One Sunday morning in the fall of 1966 having finished serving mass, I was helping the priest put away his vestements when he said to me, "Did you know that nigger woman Westmoreland, who was sitting in the church today?" The question and its use of Nigger Woman shocked me for here was a man, who had said my mother was such a beautiful piano player and that we were a lovely negro family, referring to another person of my race as a Nigger Woman. Thus, if he refers to her as a Nigger too. As a consequence, I quit the altar and to a degree the church since I've lost a lot of faith in the men who administer in the name of God. As for S.G.W., it is probably the most clear cut example of Racism and the way it is constantly run over by the changing of emphasis - in the case of S.G.W.U. conspirated violence on the part of the minority to wreck havoc amongst the majority. What jive is this! Here is a case in which charges of racism were laid against a professor since 1967. Now these affairs were not settled at first that is, they were not taken seriously until the ill fated day of Feb. 11, 1969 on which there was alleged mutilation done to the computer by some 97 students. Throughout the whole affair, there were certain things that clearly illustrated what I as a Black man am subjected to:

1.) The administration shouted the man was innocent, yet they would not allow the students the proper hearing asked for.

2.) Also, wasn't it Mr. O'Brien or Clark who said that men run the university and not the machines? Then, why all the fuss over a replacable machine instead of the irreplacable damage done to the dignities of some Black human beings.

3.) Didn't the papers report that these charges were false and that these Black students, along with their white counterparts, were only trying to stir up trouble.

4.) Wasn't it also reported that such terminology as "Let the niggers burn; Send them back to Madagascar" and other taunts hurled at the Blacks, both in and outside the building were said out of anger. This was not anger; bur rather racism coming to the surface.

We wish to Plead our cause. Too long have others Spoken for us.

Editorial in Freedom Journal March 16, 1827

When a man realizes his Blackness such as I have to a great extent, it is highly rough for when he tries to express existence, he runs the risk of finding only the non-existent. A Black Man is brought up in a White Man's World, only to realize he is not white or supposedly nonexistent when called a nigger, negro, or other names given to the people who are nonexistent.

cont'd on page 8

BLACK and WHITE LIBERALS DISCUSS BLACK PROBLEMS

Staff Reporter

A panel of four Black liberals addressed an audience of about sixty white liberals last Thursday night at the Children's Service Centre on Weredale Park. The panel consisted of professors Layton Hutson and Clarence Baynes, Mrs. Hyacinth Spencer and Chris Rollins. The audience was the Open Door Society, many of whom are the (adopted) parents of Black children.

The topic of the evening was "Black People in Montreal". The usual stories of the problems we are confronted with in jobs housing and education were related, all of which that particular audience must certainly have heard many times before. Few solutions were discussed.

Professor Baynes explained the conditions under which many Black children are being educated in the existing "racist-oriented institutions" today. When asked by one member of the audience what white people can do in their own communities to alleviate these problems, Professor Baynes replied, "ask yourself what are your white values based on, then work from there."

Chris Rollins, ran down the cliches that employers give Black people in search of work and described the Federal Gov't as being "the most racist of employers" Mrs. Spencer spoke of the numerous Black organizations in the city and their futile plight of achieving unity (a topic that we should only discuss amongst ourselves). Psychology Prof. Hutson who "deals with words a lot" spent much time throwing words around.

Looking for a Home

Strangely enough none of the parents of multi-racial children had any problems with their children - for none of them related any, nor did any member of the panel hit on this touchy topic. This is the issue to which Uhuru believes the panel should have addressed itself. Why is it that there are so few Black parents adopting these homeless Black children? Is it that the requirements are too high for the average Black family? Are we (Black people) not interested in the welfare of these innocent victims of circumstances, or do we not know of their existence? We hope to answer some of these questions in future issues of UHURU. In the meantime, we as Blacks should study this very serious situation carefully.

Ultimately the happiest environment for Black children are Black homes, and it is up to us to take the necessary steps to see that these children, whose natural parents refuse the responsibility of raising them, are at least placed in the hands of capable Black parents.

CUSTOM MADE GARMENTS

Styled by Victor Inc.

THE FINEST IN MADE TO MEASURE CLOTHING

TEL.: 861-4629

1078 BLEURY STREET MONTREAL

THE MOTHERLAND

KENYA

by Kofi

Swahili Replaces English

The government of Kenya has issued orders establishing Swahili as the official language. Under the directive, English is to be displaced by Swahili by the end of 1971. It urged all Kenyans "to speak Swahili at all times," whether officially or unofficially, politically or socially.

As of 1972 the National Assembly and local council administration will be conducted in Swahili. All civil servants will have to pass both written and oral Swahili tests at advanced level. Promotions, demotions or even forced retirement, the directive added, will depend on the outcome of these tests.

Although modern Swahili contains vocabulary of Arabic borrowings as well as borrowings from Persian, Hindu, Portugeese and English, it is in grammatical behaviour basically and characteristically, Bantu.

Swahili as a lingua franca is current in Tanzania, where it is the official language, and of almost all East African countries including Uganda, Somalia, Republic of Congo, Mozambique and some of the islands along the east coast of Africa.

Last year the governing council of KANU (Kenya African National Union ruling party, decided that the widespread use of the English language "smacked of neo-colonialism or was at best un-African."

The move to relegate a foreign tongue English, and replace it with an African language is a very progressive one. Now the nation's business will be conducted in a language understood by almost every Kenyan; the benefits as far as the communication and understanding between the government and the people cannot be overemphasized, not to mention the literary development of the language and its impact on the African culture. A common official language, particularly an African language, will go a long way in bridging the gaps in the East African Community. The rest of the countries in which Swahili is widely used would do well to adopt it as the official language.

SPANISH SAHARA

Government of Morocco has warned Spain to decolonise Spanish Sahara or face the consequences. Morocco is one of the last two colonial enclaves in West Africa. In the other, Guinea Bissau, African nationalists under the leadership of PAIG (Parti Africana La Independencia La Guinea) have been waging armed struggle which is increasingly spelling the doom of Portugal's imperialism in that country.

Spain has been taking political and military measures designed to perpetuate her colonial domination over the area thus flouting the U.N. resolution which requested all colonial powers to apply the principle of self determination to the colonies.

Referring to the Moroccan claim and historical right to the 102,680 sq. miles, phosphate rich, desert colony which lies south of Morocco, the Moroccan Foreign Minister said that there could be no bargaining involving Moroccan sovereignity and territorial integrity.

At the founding of the Organization of African Unity in 1963, one of its aims was spelled out as eradication of all colonial powers on the continent but very few countries have pursued it. The stand taken by the Moroccan government is the kind of support which when translated into action by all African governments will help to rid the continent of colonial and imperialist exploitation.

UHURU

Is a black news media owned, operated and controlled by the black community of Montreal.

Editor: NORMAN GYLES

Advertising Sales: BRENDA DASH

Circulation: JIM STEPHENSON, Betty Howard & Akintola Chaka

Photographers: KENNETH WILLIAMS, & LEO JACOB

2554 St. Antoine St. W.

Montreal, Que.

Canada.

UHURU is published twice monthly.

ABIOLA

con't page . . . 3

ils in the two schools she attended, e is by no means an EMR child. he is at least of average intelligence. hy then was she placed in a "spe- al class" i.e., a class of "educable entally retarded?" Good Question. ou figure it out.

Suffering along with their child, biola's parents decided to have her moved from that class since she as at least of average intelligence. ter all, everyone knows that the pa- nts have the *right* to make such a cision. So the mother, on two se- rate occasions, walked all the way the school in the December snow d cold to request of the Principal at Abiola be removed from the pecial class". She was merely pa- onized and ignored. Abiola just had stay where she was. The fact that s mother was in the eight month pregnancy and that she had made ch a sacrifice to come to the school s not enough to move the adamant incipal. The fact that it was a pa- nt's right to take such action was mpletely disregarded by the Prin- al.

The state of affairs went on until e week ago when Abiola's parents ard of the Board of Black Edu- tors and told her story. Together th Abiola's mother, a representati- of the Board of Black Educators nt to both schools, interviewed both incipals and Abiola is now in the hool where she should have been the first place. Believe us, she is t in a "special class".

Abiola's parents now understand at their rights are. They have wed that none of their four children ll ever again be put in a special ass unless meaningful tests and va- us relevant and valid examinations ven and interpreted by competent and hical professionals, demonstrate yond a doubt that their children have n academic ability neccassista- g their placement" in the euphemis- ally named "special classes." Most couraging are the signs that these rents appear determined to define r themselves "competent and ethi- l professionals" as well as "mean- gful tests" and "relevant and valid aminations".

If the Abiola story were an isolated case, it would still have merited the attention and wrath of the Black community. But she is not alone in this respect. There are far too many Black children who could relate stories of like nature. Black parents must pay a little more attention to their children's complaints about their treatment at school. These stories may sound incredible, but we must remember that truth is stranger than fiction. All of us must get together and stamp out this type of injustice. Experience has demonstrated that no Black family is exempted. Abiola may very well be your child.

ERIC WILLIAMS SPEAKS

From page 4

citizens of the country, against a recurrence of this threat. We need to take positive steps to ensure that demonstrations in future do not get out of hand. We need to ensure that the fair trials that are about to take place are not impeded by mass demonstrations seeking to intimidate the Courts of Law

But in the light of development on Friday and Saturday, it is possible to relax the curfew. As from tomorrow night, Monday, the curfew will be lifted in all parts except the county of St. George, including Port of Spain, and San Fernando, including Marabella and Point-a-Pierre, where the curfew will operate from 9p.m. until 5.30 a.m. The schools will reopen on Tuesday morning. . . . . .

SHELL SERVICE STATION

6670 St. James St. W

Montreal, Que.

KEITH WILKINSON

Qualified Mechanic on Duty

Try us for Service

PHONE: 481-7821

BARBADOS - CANADIAN TELEVISION CO.

BASIL HOPE

T.V. SALES & SERVICE

5830 Brunctiere

special consideration

for black people

259-0842

USED T.V.

for sale or rent

Furnished

Rooms for Rent

$8.00 up

Call 937-2109

Uhuru

2554 St. Antoine St. W.

Montreal 106, Que.

26 issues: $3.00 (In Montreal)

$4.00 (Outside Montreal)

Write your cheque or money order to UHURU (Print)

Name. . . . . .

Address. . . . . .

. . . . . Phone . . . . . .

FACTS OF BLACKNESS

con't page . . . 7

Although he is supposedly free, he must still prove himself due to questions of merit and value arising which are still white oriented and documented, thus trying to warp the Black psyche by a "superior" white culture. The so-called militants are only acting out the pent up frustrations which have built-up within them due to this white imperialistic racist society. Dig, how this comes about, even in my case.

All the social sciences-criminology, sociology, psychology, economics - point out that if you subject people to deprivation (not knowing their culture) and inhuman living conditions, you can predict that they will rebel against those conditions. Yet what there is in this white psyche racist capitalistic system is a system organized against Black people in such a way that many are forced to rebel and turns to forms of behavior that are called criminel, in order to get things they need to survive. Isn't there a basic contradiction here? You subject people to conditions that make rebellion inevitable and them punish them for rebelling. You say non-violence, and yet you are the the greatest perpetrators of violence. Also, all these attacks on the Black Man show how he is feared us an actual being, not a whole race. He is considered a beast and as such, must have all the programmed thoughts and actions perpetrated upon

his character which is preciously what the Fact of Blackness is about.

I, Maurice Tremblay, the Black male whose thoughts and actions are written in this paper hope that I have shown you the politics involved in a negro learning to rejoice in Black Identity.

In conclusion, therefore, The Fact of Blackness is to stop the constant violence being done to me, and my race, whether it be by murder, the breaking of my body, the taking away of all that makes life meaningful to me, by the undermining of my self-esteem from which I deprive my dignity as a man, the torture, the lack of freedom, the racial, political or religious, discrimination, the stifling of my personality, the subjugation of thought and the prevention of its expression. Also, may this enlightening of our culture help the international consciousness to live and grow leading to the ultimate. This ultimate is the ousting of these colonial institutions and the creation of the whole man, whom Europe has transcended to the U.S. and has been incapable of bringing to trimphant birth - the man who will be truly master of all the material means which makes possible the radical transformation of society.

One Iron Bunk Bed in exchange for one single bed or any reasonable offer

.call 488-7112.

THIRD WORLD BOOKS AND CRAFTS

Specializing in

AFRO ASIAN BOOKS AND CRAFTS

70 WALTON STREET

Toronto, Ont.

One St. Below Gerrard & Bay

PHONE 366-0024

MAIL ORDERS TAKEN

Die Nigger Die

Dark Days in Ghana

Nyerere

Black Nationalism

BULLETIN BOARD

The February 11th Defense Committee will sponsor a fete at 2548 St. Antoine St. on Friday June 5th. Soul Food Special. Donation $1.00

The Coloured Woman's Club's annual Rose Tea Will Be held on Sunday May 31st. at the Union United Church, 3007 Delisle St., from 1 to 5 p.m. All are invited.Special Program this year!

Children's Art Festival for youths under 9 and 9-13 years of age. Get in touch with th Minister of the Union United Church 3007 Delisle St. for details. The contest ends May 31st.

Beaver Temple women will sponsor a picnic on Saturday July 25th. at St. Albans Vermont. Buses will leave from the U.N.I.A., 710 George Vanier. Admission $5.00 Adults; Children $2.50

UHURU will sponsor a community dinner on Sunday June 7th. at the Negro Communicty Centre. For details of specail and featured entertainment call 937-2668.

St. Vincent Association of Montreal's Net Ball season starts at Lower Canada College grounds at 3 p.m. For futher information call Jean Cambridge at 271-8291

The Thursday Night Rally held at 710 Georges Vanier, U.N.I.A., is being discontinued until such time as someone sees the need to reconvene the weekly sessions.

N.T.A.C.'s Second Sunday

by Malika

For the past two years the Negro Theatre Arts Club has been presenting informal cultural meetings on the second Sunday (usually) of each month. These gatherings sometimes feature folk singing, poetry readings, and discussions in which members, friends and out of town celebraties take part while sipping wine and nibbling on tit-bits.

Sunday May 24th, was N.T.A.C's "Second Sunday" in May. This month's entertainment at the Revue theatre was especially enjoyable. Richard Martineau who recently co-starred in Ole Judge Moses is Dead was at it again, this time Richard and Percy Mc Leod (the brother with the Scottish accent) staged and starred in Langston Hughes' "Feet Live Their Own Lives". Barbara Pollock made use of her artistic ability by presenting a poetry reading, while Nassau's Pat Rahming added much to the evening with folk songs. We applaud the Negro Theatre Arts Club for a fine evening of Black Art! But what happened to the audience? Black peoplein Montreal complain "there's nothing to do - nowhere to go". All this talent and only thirty people to enjoy it. Shame!

Arleigh Peterson, Director at the Revue Theatre, was the host of the evening once more and we hope to see N.T.A.C. and Brother Arleigh continue to co-operate with each other.

Black Arts in Montreal has a lot to gain from this co-operative effort. Let us support them both - see "Camouflage Tree" now playing at the Revue Theatre and don't forget N.T.A.C.'s annual meeting at the Union United Church, Wednesday, June 17, featuring a playlet "Growing into Blackness".